

CHRISTIAN INTELLIGENCER

AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED"—THAT GOD'S OUR FRIEND,

VIRTUE OUR GOOD, AND HAPPINESS OUR END,

HOW SOON MUST REASON O'ER THE WORLD PREVAIL,

AND ERROR, FRAUD AND SUPERSTITION FAIL."

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JUSTICE AND MERCY.

A SERMON.

By I. D. WILLIAMSON.

Also unto thee, O Lord, belongeth mercy, for thou renderest unto every man according to his works. Psalm lxxii. 12.

There is a sentiment usually expressed in a simple sentence, which on account of its frequent use, has grown to be a kind of proverb, the truth of which, no one thinks of disputing, more than he does one of the mathematical problems of Euclid. I refer to the trite and common saying, that "A God, all mercy, is a God unjust." As this is a proverb in Israel and may be heard full often from the D. D. and every intermediate grade, down to the humble exhorter, and as the sentiment expresses, is intimately connected with the doctrine held forth in our text, it may be proper to give it a passing notice.

It often happens, that sayings of this kind, pass like a thief in disguise, and from their familiarity to every ear, they escape even a search from the officer of justice.

We use them as parrots use words, because we hear others use them, and are frequently ignorant of their meaning, never having even paused to inquire whether they have any meaning or not.

"A God all mercy, is a God unjust." Who said so? Why, every body says so; and what every body says, must be true.

A very summary way of deciding the great question "what is truth," indeed! But what do they mean by such an expression? Do they mean that the infinite and incomprehensible Jehovah, who filleth immensity with the boundless amplitude of his own all pervading presence, must be divided into fractions? Do they mean that he must be about half and half justice and mercy, in order to be a God? If this is not the meaning of the phrase, I confess I am at a loss to discover, that it has any meaning.

At all events, it is evident that this proverb clearly recognizes the principle that justice and mercy are two contending principles, diametrically opposed, and that God is a kind of compound, composed of about equal parts of each, which mutually neutralize each other. If this view of justice and mercy is correct, then surely God cannot be just, but at the expense of his mercy, nor merciful, but at the expense of his justice. Here is the broad line of distinction, which separates justice from mercy. On the one side, all is justice without mercy, and on the other, all is mercy without justice. It is evident, then, that whenever God passes that line, he trespasses upon the claims of one or the other. If he does justice, he violates the principles of mercy, and if he does a merciful act, he trespasses upon the claims of justice. Upon this ground, God is neither infinite in mercy, nor perfect in justice. If he does a just act, it must be abated from his mercy, and if he does a merciful act, you must subtract the full amount from his justice.

This is placing God at variance with himself, and planting the standard of perpetual war between his attributes. At this rate, there will be no God soon, for a house divided against itself cannot stand.

The use commonly made of the parable of the fig tree, is illustrative of the views which people entertain of justice and mercy.

They say it was justice which cried "cut it down, cut it down;" but mercy said, "spare it yet a little longer."

Such are the common notions of justice and mercy, when applied to the subject of punishment for sin. The sinner stands justly exposed to all the miseries of this life, death itself, and the pains of hell, for ever. All men have sinned, and justice would long ago have consigned the whole race, to the shades of eternal despair, but mercy, the darling attribute, has been pleading, spare them "yet a little longer," and will continue her importunities till justice shall remit her claims upon a portion of the intelligent universe, and bless them for evermore.

Here you can see the wide and eternal distinction between justice and mercy, in the opinion of men. Justice demands endless pain, and mercy forbids the infliction of one stripe. Hence follows the conclusion, that "a God all mercy, is a God unjust." And hence, also, it is thought that God cannot punish the sinner as justice requires, and yet be merciful.

Directly opposed to this, stands the doctrine of the text. "Unto thee, O Lord! belongeth mercy, for thou renderest unto every man according to his works."

To render unto every man according to his works, is certainly according to the dictates of strict impartial justice; and the hearer will observe, that the fact of God's practice upon this principle, is given by the Psalmist, as the reason or the evidence that God is merciful. The doctrine of the text, is evidently this, that the display of God's justice, in rewarding and punishing men according to their works, is an evidence of God's mercy.

The doctrine may appear strange to those who have been in the habit of associating with the words justice and mercy, an idea of two principles, utterly repugnant to each other; and it shall be my business in this discourse, to explain this doctrine, and show that punishment to the full amount of crime, and according to the dictates of strict justice, perfectly accords with the exercise of tender mercy.

It will be necessary for us, in the prosecution of our subject, to obtain some clear and definite ideas of justice and mercy, the two

great principles recognized in our text. One or two remarks of a general character, will prepare the way for a more minute and critical examination of the subject in hand, and are relative terms.

We call an act just or merciful, comparing it with the laws of the land in which we live, or the rules of society where we have been educated. What is just in one place, would be considered merciful in another, and perhaps cruel in a third. Thus: To crop and brand a man for a petty theft, is thought to be just in one place, merciful in another, and cruel in a third. In those countries, where the laws inflict such a punishment it is thought to be just, that the thief should be whipped, have his ears cropped, and receive a mark in his forehead.

The same punishment is considered very merciful, by those who have lived where they hang for stealing, and we have long ago rejected it, as barbarous and cruel. From these remarks, you will perceive, that neither justice nor mercy, as applied to human actions, are measured by any unvarying rule, but are relative terms given to things as they compare with the laws of the land, or the common rules of society. Whether these rules, or these laws, are founded upon the eternal principles of equity and right, is another question which the mass of mankind do not stop to agitate, and hence it happens that the sacred names of justice and mercy, are abused and perverted. In all cases; whatever punishment the law of the land, and the opinion of society, denounces against crime, is considered just, and the people can conceive of no mercy, but in the remission or mitigation of the sentence.

Without pausing to inquire whether the law itself is based upon those eternal principles of justice and mercy, which are the same yesterday, to-day, and forever; we conclude that laws, are all justice, and no mercy, and that the penalty of the law must of course, be remitted, in order to exercise mercy. The same course of reasoning, is applied to God's government. We commence with the position, That God's laws are arbitrary, and the penalty without mercy, and then we can find no room for mercy, when the law is executed.

All this originates in the fact that we confound real justice and mercy, with that which is only relative, and measure the justice and mercy of God, by the scanty line, which we apply to finite men.

We ought to reflect that the government of God is not tyranny; that its foundation is laid deep in those eternal principles of justice, mercy, truth and equity, which never change, and that in all its varied laws, there is no point or part which does not recognize these principles as its foundation and support.

His justice is not measured by post facto rules, but it begins in justice and mercy, and ends with the same, and there is no clashing of principles, nor war of its primary elements. All is justice, and all is mercy. This leads me to remark

2. That the common notions of justice and mercy, confound the one with cruelty, and the other with weakness. Justice is not cruelty, nor is mercy weakness. The laws of God are just; the penalties attached are merciful; and it is not mercy, but weakness, which remits the punishment of a merciful law.

When God gave his law to man, he added to it no greater penalty than was consistent with tender mercy; hence the infliction of that penalty can never be opposed by the same mercy that dictated it at first.

Justice never required a more severe punishment, than is calculated to work the reformation of the offender, and such a punishment is required by mercy as well as by justice.

The difficulty in this matter originates in the erroneous supposition, that justice requires an unmerciful punishment.

Men start with the position that the just punishment for sin is endless misery, and then contend that mercy is exhibited only in saving from this penalty. Now, it is not justice, but cruelty, which inflicts endless pain. Neither is it mercy which forbids the infliction of just punishment, but puerile weakness. I know that mercy weeps at the horrid idea of ceaseless woe, but what then? She weeps not at justice, but cruelty.

The parent who threatens to roast his child in a furnace, is cruel, and not just. But the parent who threatens his child with a just punishment, is weak and imbecile, if he does not inflict the full amount. With these general remarks, I proceed to a more critical examination of the subject, and inquire

1. What is justice?

To this question, my reply is, that justice is that eternal and immutable principle of right, which in its practical operation, renders to every man, and every being, which is properly his in the nature and fitness of things. I know of nothing but this, which deserves the name of justice.

I said that justice renders to every being their due. The question arises how are we to decide what is due to every one? or by what criterion are we to determine what properly belongs to each being?

My answer is, that this criterion exists in the nature and fitness of things, and is developed in the relationship which exists between different individuals, and between the whole and one common father.

To illustrate this point, let us take a plain case. Here is a parent with a child. The parent is experienced in the world and capable of providing for his own welfare, whereas the child is ignorant and feeble. Out of this relationship, and these circumstances, two principles of justice are developed. In the nature of the case, there exists a propriety and necessity, that this child should yield itself to the direction of the father, and give obedience to his commands. It is right and proper, that the child should obey. Upon his obedience, the father has a claim. Now his obedience, that principle of right, which in its practical operation, gives to the parent the obedience of the child. But again, the parent has been the means of bringing that child into existence, and is the author of its dependent condition; hence appears another principle of justice. In the same nature and fitness of things, there exists a propriety and necessity, that the parent should kindly

watch over and protect the helpless child. To this care and protection, the child has a right, he claims it as his own, and justice is that principle which gives it to the child. It is easy to perceive that the criterion of judgment by which we determine what is due to each in this case, is no other than the nature of things, developed in the circumstances of the case.

The rule of justice, grows out of the relationship existing between the parties. The same rule must be our guide in our inquiries relative to the justice of God. In order to find what is justice between God and man, for there must always be two or more parties concerned, it will be necessary to take into the account the relationship between the parties, and draw our principles of right and equity from that. What is that relationship?

I answer, God is our Father, and we are his children. He it was, that put forth the wonders of his power, and fashioned us from the dust. He it was, that breathed into our nostrils the breath of life, and made us live. We are all his offspring, and are commanded to call him Father. We are ignorant, and he is wise. — We are weak, but he is strong.

Hence it is fit and proper that we render obedience to his directions. He has a right to heartfelt obedience to all his laws, from all the vast family of man. This right grows out of his relation as a Father. He has acquired it by giving us existence, and providing for our wants, and it is clearly exhibited in the relation existing.

God claims our obedience as his due, and justice demands that he should have it.

On the other hand, man has a right to the care, protection and kindness, of his heavenly Father. This right grows out of the same source as the other.

Man did not create himself. God is the author of his existence. He made him weak, feeble, helpless and dependant, and man had no hand in this matter. Hence there is a propriety and fitness, that God should protect and guide his helpless child. Man claims this as his own, and justice gives it to man. God has constituted man his child, and hence man has a natural and unalienable right to his protection, care, and kindness, and God himself, cannot withdraw it without violating those principles of justice, of which he is the author, and which are as unchangeable as God himself.

Here let it be remarked, that this right is absolutely unalienable. It is founded upon an immovable basis, and it never can be abrogated, as long as God is the Creator and man the creature. It is not a right which man has obtained by his own actions, and no act of his can make it forfeit. I know well enough that eminent divines tell us of the forfeited favor of God, and insist that we have no right to a blessing from his hands. But I know equally well, that such notions poorly harmonize with scripture, and more poorly still, with the voice of reason. The truth is, that children always have a right to the protection, care, and kindness, of their parents; and you may as well tell me that four little ones have no right to a blessing from your hand, as that man has no right to the favor of God.

He is our Father, and we are his children — and as such, we have an unalienable right to his care and kindness.

But you say, man has transgressed the laws of God, and thus forfeited his favor.

My reply is, that your children have often transgressed your commands, but they have not forfeited your favor by so doing. Your duty to your children, does not grow out of their moral characters, but it proceeds from that relationship which you have been the means of instituting. They are your children, and no act of theirs can abrogate this relation. You are their parents, and as such, inflexible justice demands kindness at your hands. True, they may be disobedient children, but they are children, still, and as long as this is the fact, your duty is to their good, and upon your favor, they have a claim founded in strict justice. So it is in relation to God. — He is our Creator, and our Father, and as such, is bound by his own justice, to do us good. — True, we may be disobedient children, but that does not alter our relationship to God. He is no less our Creator and our Father, on that account, and we have still a claim upon his protection.

Thus far we may proceed, and pronounce with assurance, that justice is that principle of right, which in its practical result, gives to God the obedience of all men, and to man, the kindness and protection of God, for in the nature of things these claims are apparent.

We may now proceed one step further, and observe: That God has a right to enforce obedience by the infliction of punishment, when men go astray. It is evident, from the nature of the case, that the good of a child, requires that he should yield obedience to the laws of the parent. Now, parents have a right to punish children for their good. They have a right to inflict all that punishment which is necessary to produce obedience and no more. The parent has a claim founded in strict justice upon the obedience of the child, and when by the use of punishment the child becomes obedient, justice is answered, and no man has a right to inflict another pang. So it is with God's justice. He has a claim upon his children for obedience. They transgress. He also has a right to enforce obedience by the infliction of punishment. When this end is answered justice is satisfied, and another pang cannot be inflicted without violating that principle of justice which guarantees to his offspring the care of a parent.

I am aware that these are different views of justice from those which are usually entertained upon the subject. I know that justice is represented as inflicting endless torment upon mankind without even a possibility of reforming or benefiting those on whose heads it falls. But if I know what is the meaning of the word *cruelty*, that is the proper word to apply to such proceedings. Every pain that is inflicted without a design of benefiting man is dictated by cruelty, and eternally at war with every principle of justice.

This is as far as it is necessary for us to pursue our inquiry in relation to justice. The

remarks we have made, will hold good in all cases. Justice gives God the obedience of his children, and to man his protection. It recognizes in God the right of enforcing obedience, and of inflicting all that punishment which shall be necessary to reform the offender. We proceed to enquire

2. What is mercy?

According to the doctrine of our text an application of that same principle of right which we call justice. "Unto thee O Lord, belongeth mercy, for thou renderest unto every man according to his works."

Unto thee belongeth mercy because thou art just, is the sentiment. Hence you will perceive that it is utterly impossible for any being to be just who is not merciful, or merciful who is not just — then I may safely say that mercy is an application of the same eternal principle of right which we call justice, and the only difference between justice and mercy is, not in the principle, but in the manner and circumstances of its administration.

When speaking of justice I remarked that a parent had a right to the obedience of his child, and the child a right to the protection of the parent, and that this right was developed in the relation between them and existed in the nature and fitness of things. I said that justice was that principle of right which rendered obedience to one and protection to the other.

Now you will recollect that the child is helpless, weak and ignorant, and his own best good requires that he should yield himself to the direction of a parent's experience. Now mercy certainly requires the parent to provide for and protect his helpless child. So also, because the good of the child requires that he should be obedient, the same mercy demands that obedience, and tender mercy requires the parent to enforce it. Justice says to the child render to your father the obedience which is his, and mercy says the same. Hence it is evident that a merciful parent will enforce obedience.

Now when he employs punishment as a means of effecting submission, we call it justice. When he employs the melting accents of love, we call it mercy, and yet it is evident that in both cases it is nothing more or less than an application of the same eternal principle of right, which renders to the parent obedience from the child.

I will illustrate our subject by the introduction of a case in point.

A man is walking the streets and he finds a helpless orphan famishing for food. He takes the child to his house and relieves its pressing wants. Now you may say if you please that this was mercy in that man, it was so. But it was no less just than merciful. It was an application of that justice which gives to the friendless orphan a claim upon our charity.

A man finds his own child in the streets in like circumstances takes him home and treats him as he did the orphan. That was justice. The man did his duty and practised upon the principle that a child has a claim upon the parent for support. Yet it is easy to perceive that in both cases the man acted justly, and though we call one act just and the other merciful, yet it is evident that in both the man practised upon the same rule of right, and the only difference was in the mode of its exhibition and the circumstances of the two cases.

To the one, the man stood related as a father, and discharged his duty as such. — We call it justice. To the other he stood related as a fellow being to one in distress, and discharged his duty as a benefactor. — We call it mercy; it was justice also, for it is no more true that the child has a claim upon his father than it is that the widow and orphan have a claim upon our charity. The former is more universally acknowledged, but the latter is no less binding. We call one justice and the other mercy, not because there is any difference in the original principles upon which the acts were founded, but only in the application of it to different circumstances.

Suppose now that when the parent had found his child, he should refuse to obey his parent and return. The parent takes the rod and inflicts pain. The child is obstinate and still refuses to return. We call that a display of justice. It is so. It is an application of that principle of right which gives the parent a claim to obedience from the child. But what does mercy say? Does she pluck the trembling child from a father's hand and bid him go his way? No. She weeps over his obstinacy, but knows right well that the good of the child is involved. She sees the child is feeble and helpless, and without a father's care, will be poor and naked, and her voice is heard saying, humble and subdue him or all is lost. The parent continues the chastisement, till the stubborn will is bent, and submission follows. The rod falls to the earth, and to a father's heart all the gems of India's richest mines, are but dross compared with that tear of contrition, and the music of angels dull and insipid, compared with a penitent sigh from a returning prodigal. Oh! what unutterable joy fills the heart of a parent when he clasps in his arms, a repenting wayward boy, who was lost and is found, who was dead and is alive. That act was merciful. It was just also, for justice requires kindness in parents. When the child became obedient the end of justice was satisfied, and the parent had no right to inflict another stripe, but was bound in justice to receive him kindly and love him fully. Justice and mercy both require that punishment should be inflicted until the child yielded obedience. When that object was effected, justice was satisfied, and mercy rejoiced. The infliction of stripes was the enforcement of a parent's right to obedience, and the reception of the child, the acknowledgement of the child's right to protection and care. Both were just and both were merciful.

Now for the application of this reasoning to the mercy of God.

He is our father and consequently has a right to our obedience to his holy law. He displays his justice when he enforces this claim by the infliction of punishment. Man is a feeble, helpless, and dependant creature,

and needs the direction of wisdom from above, without it he wanders in darkness and doubt a prey to all the ills of life, with no refuge from the storm, and no rock of defence.

The voice of his father calls after him in all the solicitude of parental kindness. "My child, turn your feet in the way of wisdom, for her ways are pleasantness and her paths are peace. Hearken unto me and continue in my ways and I will make your defence the munition of rocks, so ye shall have abundance of peace so long as the moon endureth." Man heeds not the warning voice but continues in the downward way, whirling with fearful haste to the depths of misery and death.

What is it that flies to his relief and plucks him from the verge of the pit? — What is it that plants himself in his way, and says, thus far shalt thou go and no further, and enforces obedience to the mandate of heaven with the rod? It is justice. Yes and it is mercy too. It was meek eyed mercy that prompted justice to her duty, and demanded her interposition to save a trembling mortal from impending ruin.

Unto the O Lord! belongeth mercy, for thou renderest unto every man according to his works.

The conclusion at which I arrive from our subject is this. That all the punishment which God inflicts upon the children of men is emendatory. No other punishment is merciful, nor is any other just. Endless misery which precludes the possibility of ever reforming the transgressor, is utterly opposed to every principle of justice and mercy.

Men understand this subject well enough in its application to themselves. There is not a parent among you who does not know that every stripe he inflicts upon a wayward child, is dictated by the tenderest mercy, as well as by a sense of justice. But yet many are so blind, or so perverse, that they cannot see how there can be any mercy in the justice of God which punishes men. I will take a plain case which shall show you the mercy of God in rewarding men according to their works. It shall be the case of the drunkard. He lived till his health and reputation were gone and his substance wasted. A bloating nuisance in society he was cut down by the fell destroyer, and consigned to the silent tomb. You may stand by the unlettered stone on which the hand of affection, never wrote an epitaph that marks his grave, and trace the history of his life, from his commencement in sin to his destruction, and you will find it all marked with mercy and goodness.

When first he began to drain the intoxicating bowl, did not God inflict upon him the pains of an accusing conscience to warn him of his danger? When he had advanced another step, did not the red eye and the trembling hand come to tell him of his fate and admonish him to repent and live? When further still advanced did not disease and pain warn him to return to virtue and peace? These were the wages of his works, and at every point he was punctually paid as a solemn admonition to repent. This was the work of justice. It was done in mercy too, for thousands on thousands have been reformed by these means.

This man was not reformed. He lived till he was useless on earth and God in mercy took him hence, and from the grave he warns his fellows of their danger. Now my hearers, these chastisements, are the beacon lights which God in his mercy has placed on the ocean of life to warn the mariner when danger approaches. And they are as great an evidence of his mercy as can be presented in the history of human life. — I close in the language of scripture, "If my children forsake my law and walk not in my judgments, if they break my statutes and keep not my commandments, then surely will I visit their transgressions with the rod, and add their iniquities with stripes, nevertheless my loving kindness I will not utterly take from them nor cause my faithfulness to fail." — *Messenger and Universalist*.

ULTIMATE TRIUMPH OF THE GOSPEL.

The earth shall be full of the knowledge of the Lord, as the waters cover the sea.

The Holy Spirit has chosen bold and astonishing figures of speech to describe the triumphs of christianity. Immortality and life have not been revealed to man in sluggish modes of expression, that would roll around the beautiful idea as some lazy and slow creeping stream, would environ in its lazy folds a fresh green island of lovely shrubbery: No! the proud and living tropes are unwearied mountings up of some silver fountain — the cool refreshing waters of life, or the broad sea. What loftier image can be reflected from the vast kingdom of nature than that which the inspired prophet has chosen.

Only think of the pure and fathomless sea, rolling over mountain and vale, over the black fens and ragged rocks of the unsightly earth, hiding the graves of man and washing white the crimson fields of battle — all brilliant and lustered by a calm luminary riding above a golden sea of crystal waters! What a comparison!

Is the love of God to man, then, so poured out like a flood that it shall flow like the glorious element all around the baptized earth? will it sweep over the dark and tragic scenes of violence, wrong, despair and death, and make the rolling globe one wave of circumfluent beauty? Yes, I am emboldened by this passage which I find in the word of God, to predict a time when the sublime and beautiful spirit of christianity shall descend in a flood of sheeted waters and roll like an unspent fountain to overtake its head waters again in their full and flowing circles. Yes, as the seas are full of the element given them at creation, so shall the world be full of knowledge, of light, of love, of praise, of purity, and of blessedness.

The faded golden age placed far back in past times by heathen poets, becomes reality, when placed forward by faith to its true position. Blessed be God, that we have such substantial and never failing records to sustain our hopes of the final triumph of christianity. — *lb.*

CHRISTIAN INTELLIGENCER.

"And Truth diffuse her radiance from the Press."

GARDNER, JULY 18, 1834.

CONVENTIONS.

Br Whittemore, after remarking that the Maine Convention, at its late session, did not take any order upon the subject of the United States Convention, says—"Our brethren in Maine certainly will not spurn a connexion with their brethren in other states." He is right in this; and we thank him for the asseveration. Spurn a connexion with the brethren in other States? Impossible! No, indeed, there is not a brother in Maine, we venture to say, who ever thought of such a thing. It is true, the Convention did not vote to become a member of the U. S. Convention, and to prevent all misapprehension on the subject, it may be proper for us here to give the views of the brethren in this Convention upon the subject,—so far as we understand them. When the Maine Convention was formed—the first State Convention, we think, in the U. S.—considering that, owing to the distance at which the "General Convention" was held from us, we were seldom or never able to be represented in it,—considering, also, that it seemed unsuitable that we should be governed by a body at a distance in the deliberations and transactions of which we, for the above reason, could take no part, and believing that the brethren in Maine were competent to enact their own laws,—an article was incorporated in the Constitution which went to say that this Convention considers itself a distinct and independent body, in fellowship with the General Convention of Universalists." The Convention, certainly, could not have intended any thing disrespectful or unfriendly by this course. It sincerely professed its fellowship; but chose to be independent. At a subsequent meeting of the General Convention, a Committee was appointed to visit or communicate with this Convention in order to ascertain what relation subsisted between the two bodies.—Some, it seems, appeared to think there could be no fellowship between equals—no fellowship, unless one body was subject to the other. The Convention thought differently; and on receiving the communication of the committee, made a formal statement of its views, and stated with much explicitness the relation which they wished to have cherished between the two bodies.—Thus things have stood to the present time; the Maine Convention being in hearty fellowship with all other organized bodies of Universalists, but independent in itself. In the mean time, the General Convention has taken measures to resolve itself into an U. S. Convention; and has adopted a Constitution. But it has not yet been deemed necessary that this Convention should take a new attitude simply because that body has. Our Constitution, until altered, obliges us to stand as an "independent body, in fellowship with all other Conventions and Associations in the U. S."

For ourselves, we confess, speaking as an individual, we have no great faith, at present, in the practicability or utility of maintaining an U. S. Convention. For some reasons, we are aware, such an organization might be pleasant enough; still, on the whole, we are inclined to think, as Br. Whittemore happily expressed his ideas on the subject before the General Convention in Concord,— "It will prove but a pretty bubble—the larger you blow it, the thinner it will be and the more likely to break." We think it will be next to impossible that the annual meetings, for any length of time, should be attended by representatives from the several State Conventions—unless by letters, a sort of representatives, by the way, which will take but a silent part in the deliberations and votes of the Convention.—Should the body continue, we are prepared to expect, by and bye, that the Council will consist of a half dozen letters fled upon the table, accompanied by four clergymen and six laymen residing in the State where it happens to be held. But if the brethren in States centrally situated, think it desirable and feasible to have such a Convention, most surely we can have no possible objection to the gratification of their desires. On the contrary, "we wish them prosperity in the name of the Lord."

These are our individual opinions. We may be singular. With our present views, however, we think it would be decidedly better as a general thing, for each State, where practicable, to organize an independent Convention—not so independent, however, as to "spurn a connexion with the rest."—Such a connexion we think highly desirable; but what is the most feasible and least objectionable mode of coming at it, is the question. We have some times thought it might be well, for each Convention to maintain its own meetings, and whenever it could, appoint a Messenger to visit its neighbour, or any other Conventions, where practicable, with a view to cultivate a friendly intercourse between the bodies and to communicate such knowledge in relation to the local prosperity of the cause as might be deemed

desirable and useful. Our publications would of course, publish these Proceedings, and thus whatever was valuable either in the shape of "advice" would with all expedition go before the brethren at large, for their consideration and improvement.

AN EDITOR'S OBSERVATIONS.

During a late tour up the Kennebec, the Editor of the Hallowell Advocate entertained his readers—very pleasantly—with sundry sketches of his travels, and divers notes upon what he saw by the way. When steam had pushed him onward as far as Waterville, and whilst waiting for the refreshments prepared for our frail bodies at the dinner hour, curiosity led him to accompany a fellow traveller into the Universalist Church, where the Maine Convention were assembled for public worship. As this might have been the first time our neighbor ever saw a Universalist congregation—a collection of people, who, in the estimation of some men, hardly have it in their power to look or behave within hailing distance of the decency and order of other men,—or heard a clergyman of our faith "deliver his testimony,"—we were somewhat curious, as our eye run over his remarks upon the incident, to see whether the prejudice so generally and so carefully cherished against us by those who know the least of our doctrines and "the order of our house," should show itself in any notes which he had to offer upon the subject. We doubt not, indeed, that neighbor B. generally intends to be fair, and to regard the truth; and in this case he has carried out such intentions. The following are his remarks upon this subject. It is proper, here, to say, that the preacher of whom he speaks, was the Rev. Seth Stetson—formerly a Unitarian clergyman.

"While waiting for the dinner hour to arrive, I stepped with a friend into the Universalist meeting house, where that sect was holding its annual Convention for the State. The meeting house, which is a new one, is very neat in its style and appearance. On this occasion it was quite full, and from the multitude of chaises and wagons about the house, and the stables belonging to the public houses, I presume there were a large number of persons from a distance. The preacher was a man perhaps rather past the middle age, easy, fluent, and expressive in his manner, and evidently a man of considerable ability and a good deal of industry. He was discoursing upon the external evidences of the truth of the Bible, and comparing them with the evidences of the truth of other religions, and also of certain passages in profane history. It was an argument which addressed itself to the understanding, and was calculated to convince any rational and candid mind. Christians of every denomination would have heard it with pleasure." [Think you so, neighbor B? Why, such are the prejudices in the world, that we doubt not there are hosts of Christians of other denominations, who, if they had been present, would have been so far from being pleased with the argument since it came from a "wicked Universalist," that they would have gone away in disgust, called it rank infidelity and solemnly warned the people against hearing such men preach.]

We thank the editor of the Advocate for speaking so candidly on the subject. He cannot but know that we as a denomination are basely misrepresented and slandered by our opponents—among which misrepresentations and slanders, it is not the least to say that we are little or no better than infidels, are the enemies of religion, morals, and about every thing else which is good. Hereafter, we hope, when neighbor B. finds himself reading limnitarian productions in which such misrepresentations are introduced, he will, like an honest man, openly rebuke such unfairness and do us as liberal justice as he would others.

Br Whittemore inquires of us—Were not the students of Waterville College countenanced in omitting their recitations, if they attended the protracted meeting? Doubtless they were countenanced; and this may not be the strongest word which might justly be made to apply. But we have been assured by the President, whom we take to be a man of truth, that no influence was exerted to induce any student to attend the Baptist protracted meeting, nor were there any efforts made to prevent scholars from attending the Universalist Convention. On application, students who chose, were permitted to attend either meeting. We take it, that this liberality and impartiality must be understood as applying to the immediate Government; that influences from other sources were exerted to induce Students to attend the protracted meeting, we have no doubt. We upon the principle of doing justice to all good men, and letting the truth have its weight every where. Whatever we see wrong anywhere, we shall always fearlessly expose, even though we run the hazard of being called hard names by our opponents; whatever we see right, we shall be willing to approve. If we cannot stand by carrying out this principle, we must be content to fall.—*Fiat justitia, ruat cælum.*

WAY TO DO GOOD.

There are some people who seldom or never give any thing for the support of the Gospel. They profess to love the truth, and to be willing to do what they can to extend a knowledge of it amongst their fellow men, but "the times are so hard" and they are, or think they are, so poor, they cannot raise or expend a little change, or any of their "carnal things" for the support of the cause. We are not disposed, severely to censure all of such people. Doubtless many do find it difficult to contribute of their goods for the prosperity of the cause. We are inclined, too, to take them at their word and believe they are willing to do what they can to spread a knowledge of the truth. And as they probably never thought of the idea, we would take the liberty of pointing out to them a way in which they can do much, without costing them a cent in money or a gill of grain. The Intelligencer, for instance, is a herald of the glad tidings of salvation to the people. It is devoted to the dissemination of truth. By the blessing of God, it may be made to do as much good in a town every week, as a minister could by preaching two sermons on the Sabbath. If proper efforts were made hundreds and thousands in our State might be induced to read its columns who seldom or never hear a Sermon preached. Now let the man who is so poverty stricken that he cannot give anything in money to support a preacher, just go out on a leisure day and exert himself to extend the circulation of this, or some other kindred publication. If he succeed in one instance, he will be the means of carrying the truth every week to five or ten persons directly, and perhaps to many more indirectly in whose way the paper may fall as acquaintances and neighbors. Suppose he succeed in securing ten subscribers, and thus introducing the paper to ten families; in this way he will, in fact, collect every week a congregation to be preached to by the Intelligencer, as large as some preachers number, ordinarily, in a Sunday meeting. Here great good might be done! and all this only by the convenient exertion of any individual who wishes well to our cause. Not only will this little service not cost him a cent; but we promise every one who will make the effort, that he shall even put money in his pocket by it! That is to say, we will give him in cash one dollar for every four good, paying subscribers which he may obtain. Doubtless he could procure enough per day to secure him more wages than he could commonly earn.

We make this proposition to every brother that sees this, who is "willing to do what he can" to promote the cause of Universalism—whether he is, or is not able to do anything else for the truth. Is not the proposition a practicable and a reasonable one? Brethren, think of this thing.

SUNDAY SCHOOL CELEBRATION.

We notice in several papers an account of a celebration of the 4th of July in Waterville by "the Sabbath Schools in Waterville, Fairfield, Winslow and Clinton." The account is a pretty one enough; but we have heard of some circumstances connected with it which savor of partiality and exclusiveness, and which therefore are, in our view of the matter, highly censurable. The celebration is said to have been had by the Sunday Schools; language which would leave the reader to understand that all the Sabbath Schools in Waterville, &c., were invited, and participated in the celebration. The fact, we understand, was not so. One of the largest and most efficient Sunday Schools within the territory mentioned—namely within Waterville Village itself, was not invited. And why? Can any body conjecture any other reason, than because it is connected with the Universalist Society? This is believed to be the cause. We know not who is accountable for this neglect; for we are ignorant as to who the inviting party was. We believe, however, it was the Baptist Society. The Christian world has seen enough of the spirit of exclusiveness amongst adult professors, but to bring that spirit into operation among youth—unsuspecting, guileless children, and to proscribe them because, in the order of Providence, they belong to families which do not support the cause of autodoxy—this is a stretch of intolerance quite unprecedented and almost insufferable. But the neglect of which we speak, is not the worst abuse to be censured. Through misinformation, it seems, some of the children belonging to Mr. Gardner's Society, supposing the occasion was one for all to unite, dressed themselves *cap a pie* and repaired to join their fellows in the celebration. They went, but were not received. Inquiry being made, and they answering that they belonged to Mr. Gardner's Sunday School, they were told the party wanted no Universalists there, and otherwise so severely treated that they actually made their way out of the windows to escape the pious rage of the elect! And they were thus rejected and cast out, in the very face of a prominent inscription in roses and evergreens, spread around the gallery—"SUPERLIT- TLE CHILDREN TO COME UNTO ME, and forbid them not." We hope there is some

mistake in this matter, and should be happy to see an explanation, which would make the whole subject appear fair and right; but as at present advised, we can but censure the partiality and cruelty which appear to have been practiced on that occasion.

QUESTION FOR SOLUTION.

Some religious paper, wishes some one, if possible, to inform why it is that the rain which falls on Sunday is so much more injurious to health, than that which falls on any other day of the week? Of the fact that Sunday rains are peculiarly dangerous and hurtful, there can be no doubt; a majority of the people can testify that it is so—and majorities in this country settle all matters of fact and sound doctrine. But how? or wherefore? Why plainly in this way—Take, for instance, the members of any religious Society; during the week, whilst engaged in business or pleasure, most of them can brave the storms, in rain, wind or snow, and there is little danger to health; but when Sunday comes, if the clouds distil their gentle rains, they look out of the window in discouragement. They would like to go to church; but—"it rains,"—it will not do to venture out to day,—they would certainly catch a death cold; and prudence restrains their desire for public worship and compels them to saunter in the easy chairs or roll upon the downy beds. The minister, indeed, can go to meeting; the rain will not harm him; but as for his parishioners, they would certainly have the consumption should they expose themselves to a Sunday's rain. What is all this, but evidence that the rain on Sabbath day, is peculiarly injurious and fatal to religious men? Will any one inform us, how this remarkable fact is to be accounted for?

MORE EFFECTS.

Br. Balch, of the Claremont Impartialist, gives the following account of the effects of a recent protracted meeting in his neighborhood. Such things, now a days are common incidents. If these protracted measures continue much longer, and are attended by the success which their authors labor to secure, insanity will be deemed the only sure evidence of genuine conversion, and every autodox church will become an insane hospital, with no-keepers of sound mind to take care of the elect:

"We are now compelled from a sense of duty and regard for human happiness to add another to the long, dark list of insanity and attempt of murder which has occurred in an adjoining town. In this case we forbear to give name and place so long as the spark of life shall remain in the frantic frame she attempted to destroy. A young, beautiful, affectionate, and dutiful wife, the mother of two small children, attended a considerable portion of the time during a fourteen days meeting, early in the spring, and since a meeting of shorter duration. From the first she has been melancholy and desponding. And why should she not be? Her own prospect for happiness was precarious, in the extreme. She believed in a Being in heaven—not a Father and Savior, kind and compassionate, but a monster of flaming wrath and fury, about to cast her off forever. No ray of hope to cheer her path, no rich promise of a Father's love! The billows of unending woe rolled their dark surges before her, and showed her certain doom! How could she retain her senses? And her sweet, darling babes, those innocent pledges of love, exposed with her to suffer unmitigated pains, in regions of despair. All this the assurance of divine truth, fourteen days successively preached from the altar of God! How could she reflect on these things and be comforted? She could not. And therefore in an unguarded hour, attempted the fatal act: first with a razor which failed of success: then a pointed knife which she plunged several times into her heaving and inconsolable bosom. But her life is yet spared, though almost despaired of. Yes, she still lives, a monument of the evils resulting from protracted meetings."

OTSEGO ASSOCIATION.

The first session of the Otsego Association of Universalists, was held at Fort Plain, N. Y. on the 25th and 26th ult. Br J. Potter, Moderator, and Br. L. C. Brown, Clerk.—During the meeting, Br. J. Bushwell was installed over the Society in Fort Plain. The fact that there is manifestly a deficiency in the means of supporting the ministry within the limits of the Association—a deficiency arising from a want of concert and system,—led to the adoption of a resolution recommending to the brethren in different sections to choose a Treasurer, and collect what subscriptions and contributions they can to be deposited in his hands, and promising that on application to the standing Clerk, Br. J. Potter, they shall be supplied with "able ministers of the New Testament." During the session Sermons were preached by Bra. O. Roberts, D. Skinner, J. Britton, and S. R. Smith. Nine ministers and seventeen lay delegates were present as members of the Council. The congregation was large and attentive; the preachers seemed filled with a divine unction, the singing was good, the Society with which the Association met was found uni-

ted and prosperous, and Zion rejoiced in the salvation and strength of her God. So says Br. D. Skinner of the Utica Magazine, and we know he always aims to say things true and honest.

UNIVERSALISM.

A writer in the Baptist Advocate, over the signature of "X Y" is pursuing a series of numbers against Universalism, in which he betrays gross ignorance of the subject on which he writes. We believe we can guess at the authorship of those communications, and would inquire if he is not a Baptist clergyman in Cumberland County, who has a very likely son that is prosecuting a course of studies with one of our worthy ministering brethren in Massachusetts, preparatory to engaging in the Universalist ministry? We could, and in due time may, make further inquiries relative to the encroachments which Universalism is making in his family and church, but we forbear now. Mr. "X. Y." is near the close of his alphabet; we hope when he gets through he will begin at the right end and arrive at the truth.

We notice that several Restorationist clergymen have been settled of late over Unitarian or Congregational Societies. We know not how to account for this, unless on the supposition that there are not Restorationist Societies enough to secure the services of the present number of Restorationist ministers. Have they consented to accept the proposition of Mr. Farr and become incorporated into the Unitarian body by saying little or nothing about their belief in the salvation of all mankind? Or are the Unitarian and Congregationalist Societies over which they are settled, willing to hear Universalism publicly avowed and preached from their pulpits?

[For the Christian Intelligencer.]
HISTORIC SERMONS.—NO. 17.
ISAAC.

"By faith Isaac blessed Jacob and Esau concerning things to come." Heb. 11, 20.

Isaac was Abraham's child of promise. He was born when his father was 100, and his mother Sarah 90 years of age. He possessed much of the faith and piety of his parents. He was circumcised at eight days old, according to God's command. "And the child grew and was weaned, and Abraham made a great feast the same day that Isaac was weaned." When Isaac was a young man he went with his father Abraham, to mount Moriah, to be offered up as a burnt offering. How submissive and obedient to his father! How humble and devout before his God!

When Isaac was 40 years old he took Rebekah to wife. She was his cousin, Benjamin's daughter. Isaac was willing his father and his God should choose for him a companion. Abraham wished Isaac to marry one of his brother Nahor's descendants. Hence he sent Eliezar, the head servant in his house, with costly presents, to Padan-aram to seek a wife for his son. Rebekah believes the report of the servant concerning the extraordinary man, who was heir to such rich and pious persons, as old Abraham and Sarah. Rebekah was a virtuous and beautiful woman. Isaac was returning from his place of meditation and prayer, when he first saw her. He loved her, and was comforted in her company, after his mother's death.

Isaac and Rebekah lived together 20 years before Esau and Jacob were born. These believing parents had each a favorite child. Isaac loved Esau, and Rebekah loved Jacob. This was very natural; because when the boys grew, "Esau was a cunning hunter, a man of the field," of course, much in company with his father, tending his flocks and herds, which probably, he had to defend against beasts of prey. But Jacob was a plain man dwelling in tents with his mother. Their natural constitution and disposition, together with their education and habits, were so different, that each parent had a son to accompany them, in the house and in the field. Esau hunted the deer, and procured the venison, and made savory meat, such as his father loved. But God, the giver of every good and perfect gift, gave "Isaac faith, to bless both Jacob and Esau concerning things to come."

Rebekah took advantage of her husband's blindness to impose her beloved son Jacob upon him, and obtain his blessing, while Esau was hunting venison for his father. Isaac had willed, and Esau had run in obedience to his father; but Paul says, it is not of him that willeth, nor of him that runneth but of God, that showeth mercy. God had informed Rebekah before her twin children were born, or had done any good or evil that the purpose of God according to election might stand, that they were to be heads of two nations, and the elder should serve the younger. Esau sells his birthright to Jacob for a mess of pottage, and now he cannot make his father repent, of making Jacob his head, though Esau sought it carefully with tears.

Jacob was chosen to be the father of the twelve tribes of Israel, and the progenitor of Christ. The knowledge and worship of the true God of Abraham, was to be maintained in Jacob's family. Esau was to be maintained with a worldly portion; and when he should have the power or dominion he should break the yoke from off his neck. In general the Edomites were to be in subjection to the Israelites. We have no account of God's ever appearing to Esau, or of his ever erecting an altar to the worship of the Almighty. Esau seems to have been a heathen man in this respect. He hated his brother and was determined on his death, as soon as his father was dead. But God restrained him from accomplishing his purpose. By means of Jacob's humble supplication, and generous presents, Esau's anger is turned away. But Esau displeased his parents in forming connexions with heathen women.

At times Esau has tender passions. He weeps for a blessing from his father. He meets his brother with kindness and brotherly affection. He appears to have lived peaceably with Jacob the rest of his days. He

EASTERN CHRONICLE.

"And catch the manners living as they rise."

GARDINER, JULY 18, 1834.

LATEST FROM EUROPE.

Important from England.—Messrs. Top-liff, have received Halifax papers to the 1st July, containing accounts from England to the 29th May, received by His Majesty's ship President, 33 days from Portsmouth.

Resignation of Ministers.—Sir James Graham, Mr. Stantly, the Duke of Richmond, and the Earl of Ripon (Mr. Goderich) tendered their resignations on the 27th of May. The two first were accepted—the two last declined by His Majesty.

This event occurred just before the departure of the President, and seems to have been brought about by personal discussion in the Cabinet.

The King, in his speech, published in the Standard of the 19th May, announces his fixed determination to maintain the Church of England and Ireland.

It is said that the British Charge d'Affaires to Buenos Ayres having signified to the government that the vessel called *Flor del Rio* was fitting out at that port to engage in the Slave-trade, the Minister replied that measures would be taken to prevent "a commerce as contrary to justice and the civilization of the age, as it is to the sentiments of the government of Buenos Ayres."

France.—We perceive nothing of importance in relation to the affairs of this kingdom, if we except the dissolution of the Chambers of Deputies. Our latest Paris dates are of the 28th of May.

Messrs. Berard and Girard, author and editor of the "Cancans Edeles," have been sentenced to two years imprisonment, and 2000*fr.* fine, for a libel on Louis Philippe!

Important from France.—We learn that among the passengers by the North America is Theodore Sedgwick, Jun. Esq. Bearer of Despatches from Mr. Livingston, our Minister to France, to this Government.

The French Government, after long delay, has at last given up the original papers of the ships illegally captured. The French Government has also consented to give us copies of the decisions by which the condemnation of those vessels was made. Mr. Sedgwick, we learn, is the bearer of the original ship's papers. It may be inferred from these being sent at the present time that Mr. Livingston entertains full confidence, that at the next session of the Chamber of Deputies funds will be appropriated to carry into effect the treaty concluded with Mr. Rives.

New York Evening Post.
Mr. Fay, writing from France to the N. Y. Mirror, says that "there is no sound in nature, like the *Bonjour Monsieur*," (good day, sir,) of a pretty French woman, after she has cheated you out of a dollar. It is, actually, delightful—perfect music,—but it costs more than the opera."

From Spain and Portugal.—Gibraltar papers to May 24th, received by brig Mallory, at New York, inform that there was an illumination at Lisbon, May 19, in celebration of a victory at or near Santarem, in which six field pieces and 300 prisoners were captured from the Miguelites. It was reported that a two-decker of Donna Maria's had been despatched to blockade Maderia.

An attack was made on the 5th, upon Faro, by the Miguelite army of 6000 men under Count Bourmont, who was obliged to withdraw with 100 killed and near 4000 wounded.

The Cholera had broken out at three places within 2, 3, and 5 leagues from Malaga.

Important.—The N. Y. Gazette publishes a letter dated Maderia, May 31, received via Philadelphia, which states that "on the 25th inst. one of Donna Maria's ships, a heavy Frigate, made her appearance in the offing, and sent on shore a flag of truce, which was not received by our Governor, who seems determined to hold no communication whatever with her. She still remains at some distance, and this morning communicated the following by signals: 'Santarem fell on the 15th—Army broke up—Miguel escaped at 3 o'clock in the morning—our soldiers entered at 5 o'clock.'—So that we anticipate very shortly some decisive blow will be struck for the possession of the island. Late accounts from Lisbon state that a squadron of 16 ships was to be in readiness to leave the Tagus about the 5th of June, and in all probability they will form the force destined to reduce this island."

STEAM BOAT BURNED.—The Savannah Georgian of the 18th, gives the following account of the loss of the Steamboat *Basil Lamar* which we copy from a postscript in the Charleston Courier of the 19th, received last evening by the brig Courier.—*Jour. Com.*

FOUR O'CLOCK, A. M.
FIRE.—We stop the press to announce the loss by fire, of the large and commodious steam boat, owned by our spirited and enterprising fellow citizen, Gatzaway B. Lamar, Esq. The fire was discovered about 3 o'clock, near the chimney, on the left side of the boat; and although every exertion was made by Captain Creswell, and the hands on board, to arrest it, the destructive element defied their efforts, and the boat was enveloped in flames. She was towed over to the opposite shore, where she had burned to the water's edge, when we left the wharf. We fear this loss is a heavy one upon the proprietor, as from what we can hear, he was probably not insured. If so, a deprivation heavy, is rendered very severe. We trust such a loss, is to some extent, covered. The *Basil Lamar* returned about nine o'clock last evening from towing a vessel to sea, and was to have started this morning to tow another. The fire was doubtless accidental, probably from some defect in the chimney.

There was no cotton, we learn, on board, she having discharged her freight on Tuesday. A few trifling articles which were on deck, were saved—every thing else was consumed.

Undulating Railway.—By experiments performed, at which the first mechanics of England and a deputation sent from the government of France, were present, the following important facts have been made known, "that a locomotive engine can convey on an undulating line double the load which it is capable of conveying at the same velocity on a level, and that it can accomplish this by the employment of only half its power."

Frankfort, June, 1834.

The above is a true statement of the proceedings of the class and Church meeting at the time Mr. Abraham Colburn was expelled from society.

Freeman Dean.
Stephen Clark.

Anecdote.—The following receipt for getting out of Hell was told from the pulpit last Sabbath by our venerable Mr. Barron of this place. He said that there was somewhere in Vermont a very pious and zealous divine at a four days meeting preaching with terror probably to his hearers, who was asked if he did not feel afraid of going to Hell? "Oh no," replied the Minister, "if I should go there I should set up a Prayer Meeting and they would not keep me." No, replied our good preacher, they would not keep a praying man there.—*Impartialist.*

A match for the Sea Serpent.—A fisherman being out in a little vessel, near Trepani, unfortunately fell overboard, and was instantly snatched up by a monster resembling a large sea dog, in sight of several other fishermen, who then made to the shore with all speed, lest the monster should take a fancy to make a dinner of them next; but as soon as they had recovered from this panic, they considered the damage the monster might do to their fishery, and being likewise desirous to revenge the death of their comrade, they got divers instruments made, to which they fixed large steel hooks, and then went out in their boats, in quest of the monster, which had appeared several times before near that shore. Having found him on the 6th November, they baited their hooks with horse flesh, but this device did not succeed. The monster kept aloof, as if he suspected the design; wherefore, they threw out a noose with a bait suspended in the middle of it, two or three men holding each end of the cord. This stratagem succeeded; the monster leaped at the bait so vigorously that its whole head got through the noose, and the fisherman, instantly pulling the rope, dragged it to the shore. It was 20 palms in length, and its mouth excessively large, with 3 rows of teeth in the upper jaw—and the tail was 7 palms in length; the belly was not proportionate to the rest of the body, being only 14 palms in circumference. It was a female, and weighed upwards of 4000 lbs. The next day the fishermen cut it up, and found in it a great quantity of fish, one half a man's skull with the hair on, as also two legs, part of the backbone and the ribs, which they judged to be those of their unfortunate companion, that was drowned a few days before.—They afterwards burned this monster, lest it should infect the air. It appears from Pliny and other authors that sea monsters of this kind were known to the ancients, by the name of *canis-car-carcharias*. *London paper.*

Wonderful Preservation.—In September last the schr. New Connecticut, bound from Connecticut to Buffalo, was capsized off North-East, Pen. and was supposed to have sunk. She was subsequently discovered, not sunk, but righted, and Mrs. Mary Applebee, of Golden, (now of Black Rock) after being five days in the cabin, partly immersed in water, came out alive, like one from the dead! Mrs. A. (says the Buffalo Patriot) has prepared a narrative of the circumstances attending the disaster to the vessel, and her astonishing preservation and deliverance from such imminent perils. It is a narrative of thrilling interest, and the facts are corroborated by abundant and unquestioned testimony. It is now in press, and will be published in a few days, and we hope the public will extend a liberal patronage to this lady, who has passed through sufferings and trials of such a peculiar nature.—[N. Y. Com. Advertiser.]

The corner stone of the Astor Hotel, to be built in New York, was laid on the 4th inst. with appropriate ceremonies. The dimensions of the building are as follows:—The length of the building, fronting Broadway, will be 201 feet 1 inch; fronting Barclay street, 154 feet; fronting Vesey street, 146 feet 6 inches. There are to be six stories; the height to the top of the cornice, will be 77 feet. In the centre there will be a court yard, measuring 105 feet by 76. Each of the fronts will be built of blue Quincy granite. As the principal entrance will be from Broadway, there will be four columns—two of Doric, and two of the Antae—surmounted with entablature. Mr. Astor, who has undertaken this magnificent work, is now about 80 years of age, but as active and bright as men generally are at 60. He is probably the richest man in America at this time and appears determined to erect his own monument.

Riot.—Repeated and disgraceful riots have lately occurred in the city of N. York, occasioned by the proceedings of the Slave abolitionists. Churches have been much damaged, where the meetings of the abolitionists were held, the private dwellings of several of the leading men of the party, have been entered, and the furniture destroyed, &c. &c. The city authority have been obliged to call out the militia, to quell the disturbances.

Since the above was in type we have received the Journal of Commerce of Saturday, by which we learn that the rioters continued their disturbances until late the night previous, destroying everything that came in their way belonging to the abolitionists, and defying all attempts of the watch of militia to put them down. The Mayor, however, had issued his Proclamation "enjoining all good citizens to refrain from mingling with any crowd" assembled in the streets, and sixty or seventy of whom were examined, and nearly thirty of whom were committed to prison. It is feared that the troubles are not yet at an end. After giving a detailed account of the transactions of the mob, the Journal adds:—"At the rate things are going on, it will soon be as much as a man's life is worth, to reside in the city of New York."—*Jeffersonian.*

Thunder Storm.—A severe storm, attended with strong wind and some flurries of hail, was experienced in this city last evening, but we do not know that any damage was done. In the adjacent town of Hamden and North Haven, however, we learn that the hail was very large and destructive. A gentleman informs us that they were of the size of a pigeon's egg, and broke great quantities of glass, nearly a hundred panes being broken in the Episcopal Church in Hamden; but the greatest damage is to the crops, the rye, grass, corn and potatoes, being prostrated and much injured.—*N. Haven Star.*

Milk and water.—A good anecdote is told of a monkey who stole the purse of an Irish woman while on her passage to this country and running with it to the shrouds of the vessel, alternately threw upon deck and overboard, every dollar of its contents. Silently the old woman busied herself picking up and counting till, finding he had finished, she clasped her hands and exclaimed, "Oh! the wonderful creature, sure was ever justice served out more equally—not a farthing more was gone by water than came by water—sure wasn't by the selling of milk that I got them, and wasn't that same half water? Oh! the wonderful creature, oh!"

N. E. Galaxy.

Extraordinary Growth.—The following we find in the Munch Chunk Courier: One hundred and ten stalks of rye were brought to our office this week, which according to the judgment of all who have examined them, all grew from one grain of rye.—They were of the usual height and their heads filled with rye.—They grew upon the farm of Capt. Philip Woodring in Williams township, in this county. If this is any evidence of a plentiful harvest the farmers will certainly have one.

Navigating the Air.—A gentleman in Cincinnati has invented an aerial steam boat, in which he was to ascend on the 4th inst. It is thus described in a Cincinnati paper:—"It is about ten feet long; the ribs being covered with silk, in order to render it very light. The engine, of two horse power, is placed in the middle, and turns four vertical shafts projecting over the bow and stern, into each of which are fixed four spiral silken wings which are made to revolve with a sufficient velocity to cause the vessel to rise. Over the whole is fixed a moveable silken cover designed to assist in counteracting the gravitating force, at the same time tending to assist in its propulsion. The whole boat, including the engine, weighs 60 pounds, and has cost about \$300."

A country editor, whose business had expanded into more ramifications than he could find time to attend to, thus gives notice of a curtailment of his operations.

Curtailement.—Peculiar circumstances render it necessary for us [we the editor] to curtail our business. We have relinquished the pedagogical profession—given up tending bar—stopped ferrying—forgotten the art of cleaning cloaks, and sundry and divers ceteras—and have "resolved unanimously," in committee of one, to confine ourselves exclusively to editing, setting up, and working off the "Mercury," practising law, physic and surgery, executing deeds, conveyances, &c. and cutting profiles. We hope by this arrangement, to have an occasional leisure hour.

Rail Road to Needham.—The Boston and Worcester Rail Road was yesterday opened from Boston to Needham. On this occasion the Stockholders, and a number of other gentlemen, to the number of about two hundred, in all, by invitation of the Directors, made an excursion to Needham, in eight passenger cars, drawn by the new Locomotive *Yankee*.—The excursion was pleasant, and the party appeared to enjoy the ride, and the beautiful scenery which is presented to our view on different parts of the route. The return passage was made in just thirty five minutes, the distance being twelve and a half miles. The cars commence from to-day, running regularly three times a day, to Needham.

COLD WATER.—We heard of several deaths during the recent hot weather, which were immediately referable to an imprudent use of cold water. The New York Star mentions the following cases:

"We regret to say, that a poor, unfortunate Irish laborer was yesterday carried home dead from Forsyth street, in consequence of having stopped to quench his thirst at a pump."

"Another!—We just learn, that between 2 and 3 P. M. a young man aged about 18, having freely drunk at a pump at the corner of Mulberry and Grand streets, became insensible, and died in ten minutes after."

The New York Gazette says,

The heat for the last three days has been excessive. Each day the mercury has been up to 92, and yesterday to 93 in the shade.—All animal strength has been nearly prostrated.—Several men and horses have dropped down in our streets, and expired—some, from drinking cold water, and others from exposure to the heat.—Nearly all the carpenters, Masons, and Labourers, employed out doors, have suspended their work. A lad barefoot, was yesterday found crying in Broadway—on being questioned, he said the bottom of his feet were burned by the pavements, and he was conducted to a puddle of water in which he was left standing.

Such was the general precaution of working men yesterday, that not half the usual number performed their daily work. Three labouring men died of the heat in Hudson street on yesterday afternoon.

MORE SHIPWRECKS.—The Montreal Gazette of Thursday last, contains some particulars of two other losses at sea, not hitherto reported. One, the *Proselyte* of Limerick, with 223 passengers, all of whom have been safely landed at Richibucto, (Nova Scotia.) in a lamentable state of misery, and the other name unknown, but described as being from the west of England with 250 passengers, 7 of whom only are saved.

A tea party was lately held in Preston, Eng. at which there were present about 1200 persons. The tea kettle was a boiler containing 200 gallons, and forty reformed drunkards officiated as waiters.

THE MISSISSIPPI VALLEY.—This great valley, which, but a few years since, was a howling wilderness, inhabited only by savages and beasts of prey, now contains nearly 5,000,000 of civilized inhabitants—about 2,000,000 more than the whole population of these United States, at the memorable era of our national independence.

[Pittsburg Manufacturer.]

We learn, that on Friday evening, about 7 o'clock one of the powder mills of Mr. Dupont, near Wilmington, was blown up. What caused this explosion we have not heard. One person was killed, and about one thousand pounds of powder burnt.

A Puzzle.—The Philadelphians have passed an ordinance, imposing the necessity of wire basket puzzles upon dogs, after July 1st—and the citizens are puzzled where to obtain the muzzles.

IRON.—The total value of the annual manufactures of iron in the State of New York, is estimated at about \$4,000,000.

Another Rival Seaport.—The beautiful town of Newark, New Jersey, has been made a port of entry, and Archer Gifford, Esq. appointed Collector of Customs. We wish the citizens of this port every advantage they expect to derive from their new commercial situation. In enterprise they are not excelled by any body of men in the Union, and from their great manufacturing establishments, we hope they will be enabled to send forth increased supplies to our fellow citizens in every section of our extended empire.

A fearful Depravity.—A reward of \$50— it should be \$500—is offered in Ohio papers, for the apprehension of HIRSH ADAMS, charged with having fired the dwelling house of Walter Langley, of Bristol, Morgan county. The circumstances of this case, as we learn by the Zanesville Gazette, are these. Adams married to the daughter of Mr. Langley, whom he used very badly, and on account of this unkindness she left him and returned to her father. Unable to induce her to leave her father's house to live with him again, he threatened to poison the family with arsenic, but he found that impracticable, and repeatedly expressed his determination, on the day before the fire, "to burn them up;" with other fiendish threats expressive of his settled purposes of destruction. By means of a ladder he deposited the fire near the bed in which his wife and children were sleeping. All is now destroyed; his loss amounting to six or seven hundred dollars. But fortunately the perpetrator was disappointed in his main purpose.—He did not succeed in becoming a murderer.

APPOINTMENTS.

Br G. Bates will preach in Bowdoinham 1st Sunday in August.

Br S. Stetson will preach next Sunday in this town (Moose Hall,) and on Sunday the 27th in Waldo-borough.

Br Brimblecom of Westbrook will preach in August next Sunday, on exchange with the Editor. The Editor, by request, will attend in Hamden on Sunday the 27th and preach a funeral Sermon on the death of Capt. Wardwell.

MARRIED.

In Portland, Mr Josiah Baker to Miss Lucy Ann Watson; Mr William Wilcox to Mrs. Harriet Ferris.

In Cape Elizabeth, Mr Rufus Demott to Miss Bathsheba Brown.

In Paris, Mr Joseph N. Wyman of Lincoln, to Miss Sally Thompson.

In Thomaston, Mr George S. Durham to Miss Mary Ann Carpenter.

In Readfield, Capt John Stevens, of Mount Vernon to Miss Orinda Smith.

DIED.

In Portland, Mr. Isaac Jones, aged 35 years; Elizabeth Hodges, aged 2 years.

In Strong, 2d inst. Richard Clark, Esq. aged 63 years.

In Durham, 5th inst. Mrs. Rhoda, consort of Mr Henry Moore, aged 31 years. In this dispensation of Divine Providence, an incommensurable and four small children, (the eldest but 6 years of age) are left to mourn the loss of an affectionate wife, and a kind and tender mother, and society is deprived of one of its brightest ornaments. During her sickness, which was long and very severe, she bore her suffering with that heroic fortitude which befits a follower of Jesus and was able to say, "not my will, but thine, O God, be done!" She conversed on the subject of her dissolution with calmness and resignation, and longed for the time of her departure, that she might be with Christ, who is, she believed, the Savior of all men.—[Argus.]

THE CHRISTIAN FRIEND.

Should the plan be approved by our friends generally, the publisher of the Christian Intelligencer will issue from the Office of that paper, a periodical entitled "THE CHRISTIAN FRIEND," devoted to the dissemination of the doctrines of the final purification, holiness, and happiness of the whole family of man.

The plan upon which he proposes to conduct The Christian Friend, is as follows: It will contain brief discussions and essays maintaining the truths of the "glorious gospel of the blessed God." Explanations of passages of Scripture which are supposed by Unitarians to be inconsistent with faith in the "restitution of all things." Scriptural illustrations. Occasionally Sermons; Moral Essays and Tales calculated to strengthen the faith in the true gospel, promote morals and enlighten the understanding; Religious Intellect; Poetry; Historical Sketches, &c. &c. Avaricious controversy will be scrupulously excluded, and nothing shall find a place in its columns calculated to give pain or just cause for offence to any individual of any sect or denomination. "The Christian Friend" will be conducted with particular reference to the tastes, inclinations and pursuits of females and youths, but we trust it will not be devoid of interest to masculine minds of every age and grade.

It will be published once a fortnight on a whole sheet of fine paper a trifle smaller than the sheet on which the Intelligencer is issued, and will be printed in the quarto form; that is, each paper will be folded once more than the Intelligencer and will therefore consist of eight pages. This mode of printing and publishing is adopted in order to save postage, as the postage on a whole sheet is no more than on a half; and a paper issued once a fortnight on a whole sheet will not of course, subject a subscriber to but half the postage annually which it would if issued weekly on a half sheet. Besides this, much more reading matter will be inserted in the course of the year, as the space occupied by the title, terms, &c. will be but half as great as though published weekly.

The price will be one dollar per annum, in all cases to be paid in advance. This must be an invariable rule.

To induce a general circulation of the paper the publisher will himself pay the postage on packages containing not less than ten papers. That is, if any company or individual will forward to him, free of expense, ten dollars, or a larger sum, he will send to such company or individuals free of postage, as many papers as there may be dollars, for one year. And as a further inducement to circulating the "Friend" any individual who shall order and pay for twenty papers shall be entitled to a copy of *Whittier's "History of Universalism"*—and some other Universalist tracts or books of equal value for every additional ten copies so ordered.

The publication of *The Christian Friend* will be commenced so soon as such an expression of our Christian friends opinions shall have been received, as will warrant us in the belief that the plan is favorably viewed.

It will be proper here to remark, that most of the matter that may appear in *The Christian Friend* will also be inserted in the Christian Intelligencer.

Gardiner, July 16th, 1834.

To the Honorable H. W. FULLER, Judge of the Court of Probate within and for the County of Kennebec.

THE Petition and Representation of JAMES CAPEN, Administrator of the goods and Estate of REBECCA COLCORD late of Gardiner in the County of Kennebec, deceased, intestate, respectfully shows, that the personal Estate of said deceased, which has come into the hands and possession of the said Administrator is not sufficient to pay the just debts and demands against said Estate by the sum of one hundred and eighty dollars and believing that a partial sale of said real Estate will injure the residue thereof That the said Administrator therefore makes application to this Court, and prays your Honor that he may be authorized and empowered, agreeably to law, to sell and pass deeds to convey all of the real estate of said deceased. All which is respectfully submitted.

JAMES CAPEN.

COUNTY OF KENNEBEC, ss.—At a Court of Probate, held in Augusta on the second Tuesday of July, 1834.

ON the Petition aforesaid, Ordered, That notice be given by publishing a copy of said petition, with this order thereon, three weeks successively, in the Christian Intelligencer a newspaper printed in Gardiner, that all persons interested may attend on the second Monday of August next, at the Court of Probate then to be holden in Augusta and show cause, if any, why the prayer of said petition should not be granted. Such notice to be given before said Court.

H. W. FULLER, Judge.

E. T. BRIDGE, Register.

Attest: A true copy of the petition and order thereon.

Attest: E. T. BRIDGE, Register.

We give place to the following, as the production of a youth who has not yet attained his sixteenth year. He has the germ of talent, which, if well cultivated, will qualify him as a good writer.—Ed.

THE GRAVE-YARD.

I love to steal away at eve,
When all is calm, and still around;
The busy scenes behind me leave,
And tread upon thy hallowed ground.

What thought, within thy walls, no trace
Be found, of love or friendship dear?
A sad heart loves a lonely place,
And binds the soul steadfastly here.

Here, darkened tomb-stones crowd my view,
And all my very senses shroud;
Reminding me, that soon I too
Must add one to the pallid crowd.

O say not, that the grave contains
All that fond man shall ever be!
The savage beasts that roam the plains
Thoughtless, were happier than he.

Death! thou hast marked all human kind,
As subjects of thy dread abode;
The body dies, but then, the mind
Hies, homeward, to her MAKER, GOD.

Death, thou mayest hold dominion free,
O'er suffering, poor, mortality;
But, know for truth, soon thou shalt be,
All swallowed up, in victory. W. P.
Athens, June 24th, 1834.

From North's Star,

HOPE.

A recent conversation with a friend, to whom they are addressed, suggested the following lines:

Yes, I will hope, though years have fled,
Unchanging in their sadness by;
Though every flower that raised its head,
In bloom awhile, now torn and dead,
Withered upon life's path, doth lie.

Ah! didst thou know how bright a dream,
Hope's magic pencil faintly drew
In life's young hour, when every gleam
Upon the heart, was like the beam
Which gives the wave a rainbow hue;

Thou wouldst not marvel I should sigh
To know it was too bright to last;
Or that the tear should dim the eye,
Or on the soul, thus mournfully,
Despondency her shades should cast.

Gave are the poet's early hours,
Happy the early lay he sings,
For then his harp is decked with flowers
Culled fresh from fancy's rosy bowers,
Bright as his own imaginings.

Then, in his ardent dream appears
A dew-dew'd wreath, that sparkles bright,
Dew drops 'till alas they are the tears
Wrong from his soul in after years,
When friends forsake and sorrows blight.

Yet sweetly does the eye sing,
And tell when wintry storms arise
The flowers that from the green earth spring,
Whither but bloom, when on light wing,
Birds greet again the sunny skies.

Onward—still onward, glide my bark!
A haven thou must reach at last;
Though clouds hang o'er thee, dense and dark,
Hope at the helm, thou art an ark
Of safety, to outstride the blast!

From the Christian Pilot.

THE FALSE MIRROR.

A DREAM.

I have long been satisfied, that, if every doctrine in Christendom was fairly presented to public scrutiny, few, very few, would see ought but revolting features in every modification of Partialism—while a large majority of the sensible and reasoning portion of community, would irresistibly admire and love the heavenly and benign system of Universalism. I am fully persuaded, that no man can fully understand the former system without abhorring it, nor the latter without becoming at heart a Universalist.

Of these facts, it appears to me our opponent brethren cannot be otherwise than sensible. They never fairly represent our views—they never present their hearers or readers, as the case may be, with such a statement of our faith and arguments as we can consistently countenance. They, indeed, frequently profess to paint our system of doctrine and practice—but the drawing is a caricature, and every thing connected with the picture is a gross libel on 'the glorious Gospel of the blessed God.' All our remonstrances are unheeded—our protests disregarded—our petitions unnoticed, and our reiterated calls for justice contemned.

A few evenings since, reflections on the topic adverted to occupied my attention until a late hour. I pondered somewhat on the measures which must eventually effect a correction in the public mind, of the abuses of which we complain. The frequent meetings and rapid increase in our Associations and Conventions, presented themselves to my mind, as among the measures best calculated to enlighten the world in relation to our real sentiments. The ensuing session of the Maine Convention came vividly into remembrance, and I exclaimed, 'O that I could be present. There I should shake hands again with Br. Rayner; and there I should meet Br. Drew, whom not having seen I love; and there I should hold sweet communion with many brethren in the faith.'

I retired to rest; weariness soon induced repose; and I dreamed a dream. I thought I was on my way to the Maine Convention. New-York, Providence and Boston were speedily past, and I soon stepped from the steam-boat to a wharf in Portland. I proposed seeking the residence of Br. Rayner. As I passed along a certain street, which seemed to be in a measure deserted, I beheld a large MIRROR, suspended in front of a building which had somewhat the appearance of a printing office. As I saw no one in the immediate neighborhood, I concluded to examine myself in the Mirror, to the end that I might be come in my appearance among the brethren. I stood before the glass. Judge of my surprise, when I discovered my usually pale visage bloated and covered with the leprosy; my eyes were swollen and red; and my whole countenance indicated a confirmed and diseased drunkard! Can this be so? thought I. I looked again. It was even so. I examined my cravat—it was bloody—and there was a gash in my throat, as though I had attempted to commit suicide! I took off my drab hat, to obtain some fur to staunch the wound; when, shocking to relate I found I had a tremendous pair of horns! My knees smote each other—I looked down, and discovered that I had a cloven hoof! My salivary dropped from my hand—it was filled with plunder! I had well nigh fainted with affright. How is this? thought I. I looked into the Mirror again—I was a model of deformity—a devil!

Again I looked into the Mirror. I beheld the image of a female of enchanting beauty, which strangely contrasted with my hideous appearance. I was a demon of darkness—she was an angel of light. Her stature was tall and commanding—her form the model of symmetry and elegance. Her head was crowned with amaranthine flowers. Her auburn hair flowed down her spotless neck in sunny ringlets.—Her cheeks bloomed with the roses of health. Her eye was moistened with the tear of sympathetic feeling. Her snowy bosom seemed to denote purity and innocence within. In one hand she held a cross, and in the other a Bible: indeed, the entire appearance of the image inspired me with emotions of love, and I thought to myself, 'who could not be happy with such a fair damsel for his spouse, should be doomed to perpetual celibacy.' I even felt disposed to make some advances in the matter; but when I plainly saw in the Mirror that she was an angel and I a devil, my heart sunk within me—and, in view of the contrast, 'hope withering fled.'

I turned from the Mirror to look upon the original of an image of so much beauty and loveliness. Amazement and horror! she was a demon of darkness, tenfold more hideous in reality than I appeared to be when beholding myself in the Mirror! I shuddered when I saw that her hair was composed of hissing serpents; her tears were molten lead—from her lips proceeded cursing and bitterness—her breath was poisonous as the dreadful sirocco—her hands were reeking with blood—in one of them she held a sealed book, called a CREED; in the other a rod of iron—continually she cried, 'Believe, or be damned,'—her garments were composed of tracts—and on her forehead was written, 'Mystery Babylon!' Her whole appearance was as awfully hateful, as her image in the Mirror was enchantingly lovely.

When I turned to look again into the Mirror, I beheld an aged man approaching, whose general appearance corresponded with my own. His horns, however, were considerably longer than mine—which I accounted for by supposing that he was an elder brother of the family. I congratulated myself on the fact that I was not alone. And I thought that here was a brother who would receive and entertain me, even if Br. Rayner should refuse to acknowledge affinity with such a deformed object as I appeared to be in the Mirror. I turned about to greet the aged man who was approaching, and, behold, it was Br. Rayner himself! He was not deformed in a single limb—but appeared just as he did when I visited him in Hartford two and a half years ago. I put my hand to my head—I had no horns; to my face—it felt as usual—to my neck—it was perfectly sound. I looked at my feet—they were not deformed. As I was putting on my hat and picking up my valise, Br. Rayner drew nigh, and exclaimed, 'Do not believe that MIRROR—it is a false one. Whenever a Universalist looks into it, his image is as awfully deformed as thine has been, Br. Thomas.' I reached forth my hand to receive the fraternal grasp of Br. Rayner: at this instant an invisible power dashed the MIRROR into ten thousand pieces. I started—and awoke.

I have thus recorded my dream, depending on the for thee interpretation thereof.

A. C. T.

The following is Br. Rayner's Interpretation of the foregoing:

Br. Thomas: Lo, thou hast dreamed a dream—behold, it is not on the foremost page—and thou hast sent it to me for the interpretation; because thou hast heard that to me it is given to understand dreams and dark sayings, and to tell the meaning thereof. This therefore is the dream and the interpretation.

Thou dreamedst, and behold there appeared unto thee a MIRROR, into which thou wast fain to look. The same is the similitude of a book, written within and without, and which receiveth weekly impression of divers matters and things. Thou lookest into the Mirror, sirnamed 'Christian,' and so, if thine appearance was comely. And lo, thy visage was marred, and thy whole person deformed and monstrous, from the crown even unto the feet. This representeth the view which that Mirror, or similitude of a book, always giveth of the doctrine of the gospel, called *universalism*, and of those who embrace it.

The damsel thou sawest—whose appearance, when beheld in the Mirror was so beautiful and lovely, but whose real character is revenge and cruelty, and whose breath is poisonous and deadly as the 'dreadful sirocco,' is the goddess or Genius of the doctrine of eternal wrath and torture, by moderns named 'Orthodoxy.' The title written on the forehead of this goddess which is, 'MYSTERY BABYLON,' meaneth 'mother of abominations.' The man of many years whom thou sawest coming toward thee, is indeed, as thou thoughtest, 'an elder brother of thy Father's family'—'have we not one father?'—He dwelleth hard by the Mirror, or similitude of a book, which thou sawest and he hath frequent opportunity to look therein, and behold he knoweth that it is a 'false one'—whose representations are deceitful, 'after the working of satan, with all power, and signs and lying wonders.' And whereas thou beholdest and lo, 'an invisible power dashed the Mirror in ten thousand pieces.' Doth it not betoken the utter destruction of all false signs and lying wonders, and 'the mystery of iniquity,' which in due time shall be revealed and made manifest, and which 'the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.' This is the dream and the interpretation thereof. But especially I charge thee, my young brother, that thou suffer not thine heart to be taken by the wiles of the damsel, whose appearance in the Mirror was so enchantingly beautiful—she will bring trouble upon thy foins, and fill thee with vexation and sorrow; for 'her feet go down to death; her steps take hold on hell.'

And now Brother Thomas, if thou dreamest another dream, and it troubleth thee to find the meaning, send again to thy elder brother, and he will show thee the interpretation thereof.

A Good Law.—In Sweden and Norway persons who cannot read are precluded from marriage and all public employment, a legal provision which renders education universal and prevents any families being bred in utter ignorance.

THE GOAT AND THE LAMB.

"What misery," said a pretty lamb, after he had cropped his fill of the tender grass in a sunny vale, reposing upon a velvet bed of scented clover—"What misery is mine! I am tired of this valley, thus buried from all human observation.—Here I can neither see nor be seen. They say that Providence has shed equal blessings upon the beings he has created. Forsooth, that is very well to talk about, but I will believe as much of it as I please.—Blessings, indeed! what blessings? Here I am cooped up into a narrow valley, without any prospect, while yonder I see goats who are no better than I, enjoying themselves wonderfully on the precipices—climbing the lofty crags, and overlooking, for what I know all the world. Oh! that I might thus rise where I could survey a wider scene, and also where I could be viewed by all the creatures beneath, who would envy as well as admire me."

"Have thy wish," said Jupiter. Immediately the discontented animal found himself elevated an immense distance above the plain, where he looked like a speck. The wind was here strong and chill, the earth barren and lonely; he stood trembling upon the edge of a giddy precipice, and already wishing but unable to descend. A hardy goat leaping near, the affrighted stranger thus addressed him:

"How is it that thou art fearless and happy in such a wild as this?"

"Alas!" said the goat, "I am not happy. I am a wretched creature, whom heaven has cruelly placed here in these dreadful wastes. I do not know what I have done to deserve it. True, I am formed to leap about from rock to rock; my feet, thou seest, are different from thine, and are constructed so as to receive no injury from the sharp crags. But I have often looked at the beautiful vale beneath, and upbraided Providence for not having placed me there."

Indeed, as the lamb gazed below upon his peaceful abode, he secretly acknowledged that it was lovely and happy, and that if he were once more there he would never abandon it. So, when ambition is even at the summit of its giddy height, and gazes upon the tranquil pleasures it has surrendered, they appear in the distance with new and enchanting beauty.

Something like these thoughts were gliding through the lamb's mind:

"I have learned a lesson, and experience, they say, is better than wealth."

But it may be sometimes too dearly bought; for at that instant a vulture, stooping from a cloud, seized the poor lamb in his talons, and bore him off bleeding to a yet higher cliff.—N. Y. Mirror.

Grand Feat of Pedestrianism.—A numerous assemblage of persons collected at an early hour on Monday morning, on the Mallow and Fermoyn road, to witness this performance—namely, a march of ten miles in 120 minutes, by Capt. John F. G. Campbell, of the 91st (Argyllshire) regiment, accounted in heavy marching order of a private soldier—viz., knapsack and kit, complete, great-coat and mess-tin, musket, bayonet, and sixty rounds of ball-cartridge—total 50 lbs. weight. Heavy bets were pending on the issue. The gallant Captain started at eight o'clock, A. M., and performed the arduous undertaking in the unparalleled short space of 107 minutes 15 seconds, thus winning the match with the greatest ease, having 12 minutes 45 seconds to spare. We understand large sums have changed hands on the occasion. So great a favorite is this officer with the men of his corps, that the pipe-major and chief part of the garrison met him within a mile of the goal, and cheered him in with the exhilarating sound of the "Campbells are coming." On arriving at the goal, amidst overpowering acclamations, the men of his company instantly rushed to divest him of his cumbersome trappings, and then conducted him in triumph to the barracks. Capt. Campbell, after partaking of a sumptuous breakfast, was seen playing at a match of rackets an hour afterwards, which notwithstanding his previous exertions, he won.—Cork Constitution.

Paris papers to the 24th of May have been received at New York. The decease of Lafayette occurred on the 21st instead of the 20th. The funeral took place on the 23d. The concourse of people was immense, but no disturbances occurred. The Government ordered out a very strong force for the ostensible purpose of doing honor to the memory of Lafayette, but really for the enforcing order.

The Americans in Paris, held a meeting on the 21st May, to take into consideration the most appropriate manner of expressing their sorrow for the loss they and their country have sustained by the death of Lafayette. Thomas B. Barton, Esq. Charge d'Affaires of the United States, was called to the chair, and the American Consul, Duncombe Bradford, Esq. appointed Secretary. Seventeen states were represented at the meeting, and a committee of one for each state, was appointed to address a letter of condolence to Gen. Lafayette's family. It was resolved to attend the funeral in a body, and to wear crape for thirty days. Arrangements have been made for an eulogium on the illustrious character of the deceased, before the Americans citizens of France.

Singular Custom.—There is a custom peculiar to Germany, at least, I have never heard of it excepting at the north of Germany. When an individual is sick, the friends of the family call and ring at the door. In the hall they find a book lying on the table, in which some one of the family writes every morning and evening the state of the patient's health, giving all those particulars which would be interesting to the friends of the individual. Under this morning and evening bulletin, all those who call, write their names, to appraise the family of their sympathy. They never see the members of it unless they have some other object than ascertaining the condition of the patient. This custom saves them from not a little of the inconvenience, to which the family of the invalid are frequently exposed with us, by the protracted calls of friends, as well as from the continual pain to which every new inquiry and melancholy reply subjects them. There is something so unostentatious in this silent sympathy, and at the same time apparently so sincere, that it seems to me like one of the few beautiful vestiges which remain of a poetic age.

FLOWERS, in all ages, have been made the representatives of innocence and purity. We decorate the bride, and strew her path with flowers: we present undefiled blossoms, as a similitude of her beauty and untainted mind; trusting that her destiny through life will be like theirs, grateful and pleasing to all. We scatter them over the coffin, the bier, and the earth, when we consign our mortal bodies to the dust, as emblems of transient joy, fading pleasures, withered hopes; yet rest in sure and certain trust, that each in due season will be renewed again. All the writers of antiquity make mention of their uses and application, in heathen and pagan ceremonies, whether of the temple, the banquet or the tomb—the rites, the pleasures or the sorrows of man.

Journal of a Naturalist.

LOVEJOY & BUTMAN, RESPECTFULLY inform their friends and the public, that they have commenced the Saddle, Harness, Collar and Trunk Making Business,

Between the two Hotels in Gardiner, on Water-street, At the sign of the Horse.

Where they will keep constantly on hand and for sale, Gentlemen's Riding SADDLES made of the best Southern Stock. Likewise, common Saddles, made strong and durable for country service.

Sligh Harnesses, some very elegant with Patent Pads and Blinds to match.

All kinds of Plated HARNESSES made of the best oak tanned Leather; Black, Brass and Potted mounted, and made of Southern Leather.

Bridles, Martingales, Halters, Valises, Portmanteaus, Post and Saddle Bags, Cartridge Boxes and Belts and all kinds of Equipments, and an assortment of WHIPS.

The above articles will be sold cheap for CASH, country produce or on approved credit.

Old Chaises and Harness repaired on the shortest notice.

Gardiner, June 25, 1834. 26

THE GARDINER SAVINGS INSTITUTION.

Incorporated by an act of the Legislature.

THE design of this Institution is to afford to those who are desirous of saving their money, but who have not acquired sufficient to purchase a share in the Banks or a sum in the public Stocks, the means of employing their money to advantage, without the risk of losing it, as they are too frequently exposed to do by lending it to individuals. It is intended to encourage the industrious and prudent, and to induce those who have not hitherto been such, to lessen their unnecessary expenses, and to save and lay by something for a period of life, when they will be less able to do so.

The Institution will commence operation the THIRD WEDNESDAY OF JULY, 1834. The Office for the present will be kept in Gardiner in the brick building nearly opposite the Gardiner Bank, where deposits will be received every Wednesday from 12 o'clock at noon to 1 o'clock P. M. Deposits received on the first Wednesday of Aug. next and previous thereto will be put upon interest from that day. Deposits received subsequently will draw interest from the first Wednesday of the succeeding quarter agreeably to the by-laws.

Deposits as low as one dollar will be received; and when any person's deposits shall amount to five dollars they will be put upon interest.

Twice every year, namely on the third Wednesday of every January and July, a dividend or payment will be made at the rate of four per cent. per annum on all deposits of three months standing.

Although only four per cent. is promised every year, yet every little year all extra income which has not been divided and paid will then be divided among those whose deposits are of one year's standing in just proportion to the length of time the money has been in according to the by-laws.

It is intended that the concerns of the Institution shall be managed upon the most economical plan, and nothing will be deducted from the income but the actual expenses necessary to carry on the business, such as a moderate compensation to the Treasurer, room rent, and other small incidental expenses.

The Trustees will take no emolument or pay for their services, having undertaken the trust solely to promote the interest of those who may wish to become depositors; and no member of their body, nor any other officer of the Institution can ever be a borrower of its funds.

No deposits can be withdrawn except on the third Wednesday of October, January, April, and July, but the Treasurer may pay any depositor who applies on any other Wednesday for his interest or Capital or any part thereof, if the money received that day be generally comprised in works of the kind, the whole will pass under the inspection and review of able judges, and assurance is given that the work shall be full, complete and correct. We are aware that there has been imputation and deception in book subscriptions, and I wish to say that no subscriber will be required to take the book when published, unless he is entirely satisfied with its appearance. It is absolutely necessary that subscriptions sufficient should be obtained to cover the expense, which will be considerable.

JAMES BUCKTON, Jr.

Conditions.—This work will contain about five hundred octavo pages, printed on good paper and new type, and well bound, and will be delivered to subscribers at two dollars per copy, and the price will not be reduced.

Editors in this State who will insert this prospectus in their paper a few weeks, shall receive a copy of the work.

Any person who shall procure eight subscribers shall receive a copy gratis.

Bangor, April, 1834.

Public Discussion.

REPORT of a public discussion between the Rev. Adin Ballou & Daniel D. Smith, on the Question "Do the Holy Scriptures teach the doctrine that men will be punished and rewarded subsequently to this life or after death for the deeds done in this life." For sale by WM. PALMER.

Saw Mill Gear.

TO be sold low the gear of a Saw mill, consisting of WATER WHEELS set in iron rims, cranks, &c. RAG WHEELS and also a MILL CHAIN 100 feet in length.

The above will be sold together or separately.

H. B. HOSKINS, Agent.

Gardiner, June 20, 1834.

New Spring Goods.

ROBERT WILLIAMSON, Tailor and Draper.

WOULD inform his friends and customers that he has just received from Boston, a new and extensive assortment of Broadcloths, Cassimeres, Vests, Trimmings, &c.

—A NEW WHICH MAY BE FOUND—

BROADCLOTHS—Black, Blue, Brown, Olive Green, Atridele, Oxford and other mixed colors.

CASSIMERES—Black, Blue, Diagonal, a new article, Lavender, Drab, Gray and Striped.

VESTINGS—A large variety of new and fashionable patterns.

SUMMER GOODS—a general assortment of thin goods selected with great care.

TRIMMINGS—An extensive variety select of with particular reference to customers.

Ready Made Clothing—Of all kinds cut and made on hand and furnished at the lowest prices.

CLOTHS made up at the shortest notice and in the neatest and most fashionable manner. Orders faithfully and promptly executed.

N. B. All the above articles will be sold at the lowest prices for Cash or short credit.

Gardiner, April 17, 1834.

FEATHERS

JUST received and for sale by GREEN & WARRIN.

July 8, 1834.

THE TICONIC,

Capt. JOSEPH FLITNER, Jr.

HAVING been put in complete order, will run during the present season, when the water is sufficiently high between WATERVILLE and BATH. Leave WATERVILLE every Monday, Wednesday and Friday morning at 8 o'clock. Leave BATH every Tuesday, Thursday and Saturday morning at 7 o'clock.

FARE.

From Waterville to Augusta,	75 cts.
" " " Hallowell,	87 1/2
" " " Gardiner,	1 00
" " " Richmond,	1 50
" " " Bath,	2 00

Intermediate places in proportion. When the water is too low for the Ticonic to go to Bath, she will run between AUGUSTA and same rates of fare.

Leave AUGUSTA at 11 o'clock A. M.

" BATH at 7 o'clock A. M.

Freight taken at the usual rates. Apply to the Captain on board, or to J. R. FLETCHER, Jr., Waterville—CARTER'S HOTEL, Augusta—A. WALLACE, Hallowell—A. T. PERKINS, Gardiner—JOHN ELIOT, Bath.

Gardiner, May 7, 1834.

Notice.

COMMITTED to my custody on the 29th day of May last, by JOSEPH W. LAMAS, a chemist of Hiram Hildreth. The owner is requested to pay legal charges, and take the same away.

ISAAC DECKER, Pound Keeper.

Gardiner, June 4, 1834.

NOTICE is hereby given, that the subscriber has been appointed administrator of the estate of REBECCA COLCORD, late of Gardiner, in the county of Kennebec, deceased, and has undertaken that trust by giving bond as the law directs.—All persons, therefore, having demands against the estate of said deceased are desired to exhibit the same for settlement; and all indebted to said estate are requested to make immediate payment to

JAMES CAPEN, Adm'r.

Gardiner, May 27, 1834.

Paige's New Work.

B. B. MUSSEY has just published "Selections from Eminent Commentators who have believed in Punishment after death, wherein they have agreed with Universalists in their interpretation of Scripture relating to punishment, by LUCIUS R. PAIGE, Pastor of the first Universalist Society in Cambridge."

32 All orders for the above work address to R. B. MUSSEY, 29, Cornhill, Boston, will receive prompt attention.

J. M. CROOKER, WATERVILLE.

HAS just received from Boston, an assortment of Universalist Books, which he will sell at Boston prices, among which are the following:

Paige's Selections

Smith on Divine Government

Ballou on the Parables

Rayner's Lectures

Ballou's Examination

Modern History of Universalism

Ballou's 2d Inquiry

Winchester's Dialogues

Life of Murray

Hutchinson's Apology

Ballou's Sermons

Hell Torments Overthrown

Familiar Conversations

Latest new from Three Worlds

Christian Universalist

Danvers Discussion

Convention Sermons

Cobb's Sermons

Reply to Hawes

Appeal to the Public

1st Vol. Universalist

Ballou's Examination of Channing

Universalist Hymn Books

An assortment of Tracts.

Waterville, May 31, 1834.

PROSPECTUS OF THE

Gazetteer of Maine.

NOW in press, and will soon be published, "A Gazetteer of Maine," compiled from the best sources of information, from several volumes already published, and from original papers prepared expressly for the purpose. This work will contain a sketch of the early History of Maine, a description of the counties, towns, rivers, mountains, and all the useful matter generally comprised in works of the kind. The whole will pass under the inspection and review of able judges, and assurance is given that the work shall be full, complete and correct. We are aware that there has been imputation and deception in book subscriptions, and I wish to say that no subscriber will be required to take the book when published, unless he is entirely satisfied with its appearance. It is absolutely necessary that subscriptions sufficient should be obtained to cover the expense, which will be considerable.

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